

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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THE EXAMINER;
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PAUL SEYMOUR,
Proprietor.

An Address
To the PRESBYTERIAN CHURCH OF THE
INSTRUCTION AND EMANCIPATION OF THEIR
SLAVES.—By a Committee of the Synod of Ky.
(Continued.)

3. This system licenses and produces great cruelty. The law places the whip in the hands of the master, and its use, provided he avoid destroying life, is limited only by his own pleasure. Considering the absolute power with which our people are armed, it must be acknowledged that the treatment of their dependants is, in general, singularly humane. Many circumstances operate here to mitigate the rigors of perpetual servitude; and it is probably the fact, that to body of slaves has been ever better fed, better clothed, and less abused, than the slaves of Kentucky. Still they have no security for their comfort, but the humanity and generosity of men, who have been trained to regard them not as brethren, but as mere property. Humanity and generosity are, at best, poor guarantees for the protection of those who cannot assert their rights, and over whom law throws no protection. Our own condition we would feel to be wretched indeed, if no law secured us from the insults and maltreatment even of our equals. But superiority naturally begets contempt; and contempt generates maltreatment, for checking which, we can rely not on virtue, but only on law. There are, in our land, hundreds of thousands clothed with arbitrary power over those, whom they are educated to regard as their property, as the instruments of their will, as creatures beneath their sympathy, devoid of all the feelings which dignify humanity, and but one remove above cattle. Is it not certain that many of these hundreds of thousands will inflict outrages on their despised dependants? There are now, in our whole land, two millions of human beings, defenseless, exposed, to every insult and every injury short of maiming or death, which their fellow-men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, and the prey of every passion, that may, occasionally or habitually, infect the master's bosom. If we could calculate the amount of woe endured by ill-treated slaves, it would overwhelm every compassionate heart, it would move even the obdurate to sympathy. There is also a vast sum of suffering inflicted upon the slave by humane masters, as a punishment for that idleness and misconduct which slavery naturally produces. The ordinary motives to exertion in men are withdrawn from the slave. Some unnatural stimulus must then be substituted; and the whip presents itself as the readiest and most efficient. But the application of the whip to produce industry, is like the application of the galvanic fluid to produce muscular exertion. The effect is powerful indeed, but momentary; and if often applied, it is exhaustive and destructive to the system. It can never be used as a substitute for the healthful and agreeable nervous stimulus with which nature has supplied us. Equally vain is the attempt to supply by the whip the deficiency of natural motives to exertion—it produces misery and degradation. Yet inadequate as is this substitute, it is the best that can be had—it must be used while the system lasts—the condition of the slave is unnatural, and his treatment must correspond to his condition. We are shocked to hear of epics, who cause the animals on which they feed to be whipped to death, that their flesh may be more delicate and delicious to the taste. We feel it to be disgusting and intolerable cruelty, to inflict pain even upon a beast, merely to satisfy the cravings of luxury; and shall we excuse ourselves, if a desire for ease or wealth leads us to sanction, sustain, and assist in perpetuating a system, which as long as it lasts, must mutilate the bodies and grind down the feelings of millions of rational and immortal beings? Brutal stripes, and all the varied kinds of personal indignities, are not the only species of cruelty, which slavery licenses. The law does not recognize the family relations of a slave; and extends to him no protection in the enjoyment of domestic endearments. The members of a slave family may be forcibly separated, so that they shall never more meet until the final judgment. And cupid often induces the master to practice what the law allows. Brothers and sisters; parents and children, see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony often witnessed on such occasions, proclaim with a trumpet tongue the iniquity and cruelty of our system. The cry of these sufferers goes up to the ears of the Lord of Sabaoth. There is not a single neighborhood, where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts held dear. Our church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice and humanity. Yet we blush to announce to you and to the world, that this warning has been often disregarded even by those who hold to our communion. Cases have occurred in our own denomination, where professors of the religion of mercy have torn the mother from her children, and sent her into a merciless and returnless exile. Yet acts of discipline have rarely followed such conduct. Far be it from us to ascribe to our people generally a participation in these deeds, or a sympathy with them; they abhor and loathe them. But while the system, of which these cruelties are the legitimate offspring, is tolerated among us, it is exceedingly difficult to inflict punishment upon their perpetrators. If we commence discipline for any acts which the laws of slavery sanction, where shall we stop? What principle is there which will justify us in cutting off a twig or a branch of this poison tree, that will not, if carried fairly out, force us to proceed

and hew down its trunk, and dig up its roots? These cruelties are only the loathsome ulcers, which show corruption in the blood and rottenness in the bones of this system. They may be bound up and mollified with ointment—they may be hidden from the sight; but they cannot be entirely removed until there is a thorough renovation within. Our churches cannot be entirely pure even from the grossest pollutions of slavery, until we are willing to pledge ourselves to the destruction of the whole system. The voice of the civilized world has been lifted up in execration of the despot who recently dragged numbers of the unhappy Poles from their country, separating husbands and wives, parents and children. But they are his property, by the same tenure by which we hold our slaves, and his lie not a right, he may exclaim, to do as he pleases with his own? Nay, the security and peace of his dominions require this cruelty. He is not willing to relinquish the property which he inherited; and he may tell us, and tell us truly, that it cannot be retained in safety without the adoption of these horrid measures. Can we condemn his conduct, and yet justify our system of slavery? Or can we condemn both, and yet be guiltless, if we use no efficient exertion to terminate these cruelties among us?

5. It produces general licentiousness among the slaves. Marriage, as a civil ordinance, they cannot enjoy. Our laws do not recognize this relation as existing among them; and of course, do not enforce by any sanction the observance of its duties. Indeed, until slavery "waxeth old and tendeth to decay," there cannot be any legal recognition of the marriage rite, or the enforcement of the consequent duties. For all regulations on this subject would limit the master's absolute right of property in his slaves. In his disposal of them, he could no longer separate the wife and husband to suit the convenience or interest of the purchaser, no matter how advantageous might be the terms offered. And as the wife and husband do not always belong to the same owner, and are not often wanted by the same purchaser, their duties to each other would thus, if enforced by law, frequently conflict with the interests of the master. Hence, all the marriage that could ever be allowed to them would be a mere contract, voidable at the master's pleasure. Their present quasi-marriages are just such contracts, and are continually thus voided. They are, in this way, brought to consider the matrimonial engagement as a thing not binding and they act accordingly. Many of them are united without even the sham and form of ceremony which is sometimes used. They, to use their own parlous language, "take up" with each other, and live together as long as it suits their mutual convenience or inclination. This wretched system of concubinage inevitably produces revolting licentiousness. This feature in the slave character is so striking, as to induce in many minds the idea that the negro is naturally repugnant to the restraints of matrimony. From the simple and repeated similes, however, of such travelers as Park and Lander, who have visited this race in their native land, we learn, that their character is, in this respect, in Africa, the reverse of what it is here—that they regard the marriage rite with remarkable sacredness, and scrupulously fulfill its duties. We are, then, assured by the most unquestionable testimony, that their licentiousness is the necessary result of our system, which, destroying the force of the marriage rite, and thus, in a measure, degrading all the connexion between the sexes into mere concubinage, solicits wandering desire, and leads to extensive profligacy. Our familiarity with this consequence of slavery prevents us from regarding it with that horror which it would, under other circumstances, inspire. The sacredness of the marriage rite is the bulwark of morality—the corner stone of domestic happiness. It is the foundation, on which alone, the whole fabric of an organized and virtuous community can be built. On it must rest all those family relations which bind together and cement society. Without it, we might herd together like brutes, but we could no longer live together as human beings. There would be no families, no strong ties of kindred, no domestic endearments, softening the manners, and curbing the passions. Selfish, sensual and unrestrained, man would exercise his reason only to minister to the more grovelling propensities of his nature. Any set of men will approximate to this condition, just in proportion to their approximation to the practical abolition of matrimonial restraints. And certainly, never, in any civilized country, has respect for these restraints been more nearly obliterated than it is among our blacks. Thus, the working of our system of slavery diffuses a moral pestilence among its subjects, tending to either blight everything that is naturally beautiful and good in the character of man. Can this system be tolerated without sin?

6. As well as the blacks. Masters are, in a great degree, irresponsible for the exercise of their power; and they generally feel that their object in possessing and exercising their dominion is their own utility, and not the good of those over whom they rule. Now, power can never be held or exercised without moral injury to its possessor, unless its exercise be subject to responsibility, or unless it be held mainly for the good of its subjects, not of its possessor. The lives of absolute monarchs furnish us with our most disgusting pictures of human depravity. Few, even of those who had been previously trained to self-control and virtue, have been able to withstand the corrupting influence of unrestrained power. And the effect is, in some measure, the same, where despotism is possessed, and exercised in a smaller sphere. No man, acquainted with the frailty of the human heart, would desire uncontrolled dominion over his fellow-men. We are sufficiently prone, by nature, to tyranny, and a disregard of the rights and interests of others, without having these feelings developed, cultivated and matured by a sense of irresponsibility, and by the habit of regarding ourselves born to command, and others as born to obey. Where a consciousness of responsibility, equality, and dependence does not check their growth, hard-heartedness, selfishness, and arrogance are, in most men, fearfully exhibited. And these odious traits of character must be peculiarly marked in those

who have, from childhood, been trained in the school of despotism. The hand of one of our greatest statesmen has strikingly portrayed the demoralizing effects of this system on the minds and manners of the ruling class. "There must doubtless," says Mr. Jefferson; "be an unhappy influence on the manners of our people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions—the most unrelenting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave, he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self-love, for restraining the intemperance of passion toward his slave, it should always be a sufficient one that his child is present. But, generally it is not sufficient. The parent stunts, the child looks on, catches the lineaments of wrath, puts on the same airs, in the circle of smaller slaves, gives a loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it, with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances." Such, according to the testimony of one who had marked its operation with a philosopher's eye, is the character which slavery forms—a character perfectly the reverse of that which the gospel requires.

We forbear to picture before you the consequences of that indolence and aversion to all manual occupations, which are necessarily engendered in youth, surrounded by a servile class, who are engaged in these pursuits. These consequences you have all seen, and felt, and deplored. Such are the evil effects to ourselves and our children of the system which we support. Thus are we made to eat of the bitter food which we prepare for others, and drink of the poisoned cup which our own hands have mingled—the sword with which we unthinkingly destroy others, is thus made to drink our own blood. These evils, if duly estimated, are almost sufficient to arm us with implacable hostility toward the system from which they spring. And in view of these effects, we can almost adopt the opinion expressed a few years since, on the scaffold, by one who was executed for the murder of a slave: "Slavery is a bad system; it is even worse for the master than it is for the slave." It is a system which reminds us of the dark magic of ancient days—an art as fatal to those who exercised it as to those who were the victims.

7. This system drives down upon us the vengeance of Heaven. "God is just," and "he will render to every one according to his works." Oppression can never escape unpunished, while He who hath emphatically declared that he is the "Judge of the widow," and "the Father of the fatherless," is on the throne of the universe. "If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, Behold, we know it; do it not; he that pondereth the heart consider it; and he that keepeth thy soul, do he not know it? and shall he not render unto every man according to his work?" Not a sparrow falls to the ground, we are told, without the notice of God; how much more doth he mark the abuse and oppression of a creature who bears his own peculiar image! "The very hairs of our head are all numbered"—much more are the groanings of the oppressed and sighings of the prisoner recorded by Him who says that his name is "Gracious," and that his is "ever open to the cry of the poor and needy." The blood of Abel did not soak into the ground unheeded—it called down judgment upon the guilty man who had smitten his brother, and it drove him out a wanderer from the land of his birth—a fugitive from the presence of the Lord. But the sore cry of millions of the down-trodden has gone up to heaven from the midst of us; this cry is still swelling upward, and if there be righteousness on the throne of the universe, it must bring down vials of wrath upon the heads of all who are engaged in this guilty work. And when he cometh to execute vengeance, "who may abide the day of his coming?" Who can stand before his indignation? Who can stand up in the fierceness of his anger? We see the truth of what the prophet declares, that "the Lord is slow to anger"—but we are assured that it is equally true, that he is "great in power, and will not acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

Brethren, we profess to be Christians—we reverence the holy revelation which God has given—we look to its precepts for guidance, and to its denunciations for warnings. We know that the principles of the divine dealings are the same in every age, and that as God said to those of old, when we are in similar circumstances we said unto us. Listen, then, to one of the many intimations he has given us of the way in which he will punish it. "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yes, they have oppressed the stranger wrongfully, and I sought for a man among them that should stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord." Can we despise the instructions of the Almighty? Shall we shut our eyes and close our ears against the admonitions of the Great Judge of the earth? Shall we not arise, and "stand in the gap before him for the land, that he may not destroy it?" Through our "nest may be built on high," and "our defence be the mountains of rocks," we cannot escape, if God rise up against us: He can blast our prosperity—He can draw us in blood—He can blot out our existence and our name from under heaven.

Let us remember, too, that not only as a people, but as individuals, God will deal with us. The day is soon coming when every man's works will be laid bare, and shall be tried as by fire—and we must then "eat of the fruits of our own ways."

We have now exhibited, fairly but briefly, the nature and effects of slavery. For the truth of our facts, we refer to your

own observations; for the correctness of our reasoning, we appeal to your judgments and consciences. What, then, must we conclude? Is slavery a system which Christians should sanction, or even tolerate, if their efforts can avail to abolish it? The reply is often made, "God's word sanctions slavery, and it cannot, therefore, be sinful. It cannot be our duty to relinquish our power over our slaves, or the Bible would have enjoined it upon us to do so." We will not attempt an elaborate argument against this plea for slavery—it needs no such answer. A few observations will suffice to show its utter fallacy. If the Bible sanctioned slavery, it sanctioned the kind of slavery which then existed, in the countries where the apostles preached and wrote their epistles. This was the system to which the apostles are supposed to have given their approbation—which they are supposed to have allowed their followers to support and sanction by their example. Mark this well: It was the Greek and Roman slavery which God is said to have tolerated as a thing which his saints might, without sin, assist in perpetuating. Now, it is a notorious fact that the Greek and Roman slavery, was as much more cruel than ours, as the treatment with which Rehoboth threatened his subjects was more severe than that which he received from his father. Solomon, he told them, had chastened them with whips; but he would chastise them with scorpions—Solomon had made the yoke heavy, but his little finger was to be thicker than his father's loins. There was no species of misery which the system of Greek and Roman slavery did not inflict upon its unhappy victims. Masters were permitted, by the laws to torture their slaves, to starve them, to beat them to death, and even to throw them into their fish ponds, to give an epicurean flavor to the mullets and carp, which they were fattening for their feasts. For the breaking of a dish, or the spilling of a gravy, a slave could be put to death with impunity. It was part of this system, that if a master was murdered, and the murderer was not known, all the slaves of his household were seized and put upon the rack. Their limbs were mangled and broken, and their lives often crushed out of their bodies, to extort from them the disclosure of a transaction with which they might be entirely unacquainted. Brethren, could any man insult the God of heaven worse, than by declaring that he does not disapprove of such a system? Moloch, "besmeared with blood of human sacrifices and parents' tears," might permit his followers to countenance such a system, and assist in upholding it; but who will say that the "Father of mercies" gives such a permission to his children? Before we can admit so monstrous a doctrine, we must reverse all our ideas of the attributes of God. If any man can fairly show, that the Bible countenances such slavery as existed in the days of the apostles, he would construct a more powerful argument against the divine origin of our religion than infidelity has ever yet invented. A religion that sanctions a system of atrocious cruelty can never have come down from heaven. The overpowering argument in proof of the truth of Christianity is drawn from the immaculate purity, the universal benevolence, the uncompromising holiness, exhibited in all its principles and precepts. When such a religion can be shown to harmonize with slavery, we may expect to see the literal fulfillment of the prophetic declaration, that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid."

It is often pleaded, that in the Old Testament, God himself expressly permitted his people to enslave the Canaanites. True; for God may punish any of the children of men as he sees fit; He has a right to do so, and He alone has a right. He may commission either the winds, or the waves, or the pestilence, or their fellow-men, to work his purpose of vengeance upon any people. But man has no right to arrogate the prerogative of the Almighty—he has no right, to enslave or destroy his fellow. God commissioned Saul to exterminate the Amalekites; could we plead this as an excuse for the massacre of an Indian tribe? God expressly directed his prophet Samuel to hew Agag in pieces: could any of us allege this as a ground for cutting down every man whom he considered as an enemy of Zion's King? How, then, can any man assert, that because God determined to punish the Canaanites, and used the Israelites as the executioners of his decree, we are at liberty to obey the dictates of our own avarice, and hold our fellow-men in bondage? Is not such a perversion of God's holy word more shocking than Balaazar's desecration of the sacred vessels of the sanctuary, when he and his concubines drank wine out of them, amid the drunken revelry of his impious feast?

(Conclusion next week.)

To Correspondents.

The "Nation," a journal principally occupied with the cause of the colored people, published in New York, gives the following remarks for the consideration of those who write for newspapers. They are so good that we hope all who ever expect to write for newspapers will cut them out and preserve them.—*Ecc. Post.*

ADVICE TO CORRESPONDENTS.

I. In writing to an editor always choose some subject which has reference to the objects for which his journal was established. This will at once secure you his attention.

II. Study brevity. Read Defoe, Cobbett, or Swift, (or Franklin's Essays), to acquire similar plainness and strength of style.

III. Avoid long introductions and perorations. Jump into the subject at once, and when you have said all you have to say, and there. Try to put a thought or a fact into every sentence you write. Avoid repeating ideas except they are placed in new aspects.

IV. Avoid broken metaphors, and metaphors altogether, except they are very applicable. All others weaken and deform writing.

V. Never assert a doubtful fact positively. Never lose temper with an adversary. Remember that coarse language is not strong language, any more than a rope of sand is a strong rope.

VI. Write legibly and on one side of the sheet.

The Dedication of the Liberator.

Mr. Fox used to say—"I never want a word, but Pitt never wants the word, to express his meaning."

The Working of Emancipation in Jamaica.

The great British emancipation act, which, on the first of August, 1833, converted 800,000 West India slaves into free men, was a new era in the history of human freedom, and its results have been watched with intense interest, from both sides of the Atlantic. Different representations have been made, according to the different opportunities which writers on this subject have had for forming a correct judgment. No where have we seen statements which seemed more candid, discriminating and intelligent, than in the October number of the New Englander. The writer (Rev. C. S. Renshaw, we suppose), speaks from extended personal observation, having resided some time in Jamaica, as a missionary. He confines his attention to this island; as giving the most full and fair view of the working of emancipation.

Jamaica, he states, is about 6,400 square miles in extent, or about as large as the State of Massachusetts, and has a population of about half a million. This population is divided into three classes, viz:—white, brown and black. The brown men gradually rose in wealth and influence, and after a severe struggle, obtained for themselves equal rights, eight years before the emancipation of the blacks.

"The progress of this class has been very rapid. Immediately after their enfranchisement, two of their number were returned to the local Legislature, and others have been added at each successive election, until about one-third of the whole representation is by colored members."

The condition of the emancipated blacks, their domestic habits, improvements, &c., are matters of special interest, and of these the writer thus speaks:

"The whole rural population have homes. For the most part, they live in the same places, and, perhaps, in the same huts, in which slavery left them. These are very low, small, rude tenements of from ten feet square, divided into two rooms, to fourteen feet by twenty-four, divided into three or four. The posts of the house are fastened into the earth, which is slightly raised and beaten hard for a floor; the sides are made of bamboo, cut and split to the size of laths, which is daubed or plastered with mud, on one side or both, and rubbed till smooth and hard; and by successive rubbings, and filling up the cracks, this process makes a neat wall. The roof is thatched with long grass, or with the leaves of the cocoa-nut tree; it is often a foot thick, reaching nearly down to the ground. The under surface is smoked to a glossy black, to protect it from the vermin with which the island abounds."

Many thousands have been built since the emancipation, and they are uniformly better than the slave huts; higher, larger, better ventilated. A few are boarded up, more are shingled, and many are floored. All manifest an improved taste, style and manner of living. About twenty thousand of the peasantry have become freeholders. Not only have the people homes—they have the means of a comfortable subsistence. Every man, and woman, and half-grown child, has a provision ground, in which they cultivate yams, coconuts, (a root somewhat resembling a beet, but of a much finer, firmer texture,) plantains, sugar cane, cassava, coffee, corn, beans, &c. &c., which they sell or barter for bread, biscuit, butter, sugar, cheese, lard, fish, meats, soap, candles, &c.

Much has been done in a religious way for the elevation of the freed men. The number and denominations of missionaries in Jamaica, is thus stated by our author:

"Since the decree of emancipation, the missionary bodies of England have vied with each other, in their efforts for the moral elevation of the freed men. In 1824, there were, perhaps, forty-five ministers of religion in Jamaica—some of these were State paid hirelings—seventeen were dissenting missionaries. In 1831, there were nearly one hundred ministers, forty-four of whom were dissenters. There are now not less than two hundred and ten ministers, of whom about one hundred are of the established churches of England and Scotland, thirty are Wesleyans, twenty-six Baptists, sixteen Presbyterians, thirteen Independents, fifteen Moravians, five 'Wesleyan, New Connexion,' four American Congregationalists. Besides these, there are three Jews, five Catholics, twenty-five Native Baptists."

There is a large amount of other information in the article before us, which goes entirely to set aside the objections which have been urged against the working of emancipation, and to show the benefits which have resulted to all classes, and are still to result in an increasing degree, from the opening of the prison doors to so many thousands. We have room, however, to add only the following conclusion to which the author is brought by his close observation and inquiry:

"The question is often asked, 'What will be the influence of the present emancipation upon the future history of Jamaica? Can the island recover from them?'

We may hazard an opinion, that its future history will be its most fruitful, most peaceful and most happy. The estates must pass from the absentees, who now hold them for a mere moiety of their estimated value under the colonial system, when they enjoyed the monopoly of the English market, and come into the possession of thrifty resident proprietors, who will manage them without the intervention of attorneys and overseers. The enormous governmental expenditure and weight of taxation will be greatly reduced by the action of the rising yeomanry, at the ballot-box or hustings. Competition will reduce the price of living, and the thrift and economy that have already been induced by the spirit of freedom, will rid the island of its greatest curse, the recklessness and extravagance of slavery."

According to Haller, women bear longer longer than men; according to Plutarch, they can resist the effects of wine better; according to Unger, they grow older, and are never bald; according to Pliny, they are seldom attacked by lions.

The Dedication of the Liberator.

Mr. Fox used to say—"I never want a word, but Pitt never wants the word, to express his meaning."

We copied a paragraph from the London Globe, last week, alleging the appearance of a huge sea serpent to persons on board the British frigate Dædalus. The following official announcement of the fact is copied from a late paper brought by the Hibernia.

HER MAJESTY'S SHIP DÆDALUS.
Hampden, October 11.

SIR: In reply to your letter of this day's date, requiring information as to the truth of a statement published in the Globe newspaper, of a sea serpent of extraordinary dimensions having been seen from her majesty's ship Dædalus, under my command, on her passage from the East Indies, I have the honor to acquaint you, for the information of my Lords Commissioners of the Admiralty, that at 5 o'clock, P. M., on the 6th of August last, in latitude 24 deg. 44 min. S., and longitude 9 deg. 22 min. E., the weather dark and cloudy, wind fresh from N. W., with a long ocean swell from the S. W., the ship on the port tack heading N. E. by N., something very unusual was seen by Mr. Sartoris, midshipman, rapidly approaching the ship from before the beam. The circumstance was immediately reported by him to the officer of the watch, Lieut. Edgar Drummond, with whom and Mr. Wm. Barret, the master, I was at the time walking the quarter-deck. The ship's company were at supper.

On our attention being called to the object, it was discovered to be an enormous serpent, with head and shoulders kept about four feet constantly above the surface of the sea, and as nearly as we could approximate, by comparing it with the length of what our mainmast yard would show in the water, there was at least sixty feet of the animal a fleur d'eau, no portion of which was, to our perception, used in propelling it through the water, either by vertical or horizontal undulation.

It passed rapidly, but so close under our lee quarter, that, had it been a man of my acquaintance, I should have easily recognized his features with the naked eye, and it did not either in approaching the ship or after it had passed our wake, deviate in the slightest degree from its course to the S. W., which it held on at the pace of from 12 to 15 miles an hour apparently on some determined purpose.

The diameter of the serpent was about 15 or 16 inches behind the head, which was, without any doubt, that of a snake, and never, during the twenty minutes that it continued in sight of our glasses, was below the surface of the water; its color a dark brown with yellowish white about the throat. It had no fins, but something like the mane of a horse, or rather a bunch of sea-weed washed about its back. It was seen by the quartermaster, the boatswain's mate, and the man at the wheel, in addition to myself and officers above mentioned.

I am having a drawing of the serpent made from a sketch taken immediately after it was seen, which I hope to have ready for transmission to my Lords Commissioners of the Admiralty by to-morrow's post.

General and Consumption of Tobacco.

Judge Stryker, in the Quarterly Register and Magazine, gives an interesting paper on the growth and enormous consumption of a plant, prepared not as a product of use and nourishment, but as a stimulant, and which was not known in Europe three centuries ago.

In the city of New York alone the consumption of cigars is computed at \$10,000 a day—a sum greater than that which the inhabitants pay for their daily bread; and, in the whole country, the annual consumption of tobacco is estimated at 100,000,000 lbs., being seven pounds to every man, woman, and child, at an annual cost to the consumers of \$20,000,000.

In 1840 it was ascertained by a committee appointed to procure and report statistical information on the subject, that about 1,500,000 persons were engaged in the manufacture and cultivation of tobacco in the United States, 1,000,000 of whom were in the States of Virginia, Maryland, Kentucky, and Missouri. Allowing the population of the whole country to be 17,000,000 it will be seen that nearly one tenth are in some way engaged in the cultivation or manufacture of this article. The value of the export during the year was nearly \$10,000,000.

Notwithstanding the variety of the soil in the United States, tobacco is produced in most of the States—in Massachusetts, Connecticut, Pennsylvania, Maryland, Virginia, South and North Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Florida. By the returns of 1845, Kentucky produced 63,310,000 lbs., Tennessee, 37,100,000; Virginia, 30,210,000; Maryland, 17,920,000; Missouri, 13,744,000; North Carolina, 10,373,000; Ohio, 7,576,000; &c. And the whole crop for 1845 was put down at 187,422,000 lbs. In 1846 the crop was estimated at 219,163,319 lbs., or 182,636 hogheads (1,200 lbs. each).

The tobacco crop of 1847 is estimated at 220,163,900 lbs., worth, at 5 cents a pound, \$11,008,950.

Thus, tobacco, a mere luxury, has become one of the largest and most important productions of the soil. It finds its way to almost every part of the world, and is enjoyed by people of all countries. Humboldt derives its name from the Haitian language, signifying the pipe used by the natives. Some curious facts are connected with its history.

In 1620, ninety young women were sent over from England to America and sold to the planters for tobacco, at 120 lbs. for each. In 1690 the Pope excommunicated all who took snuff or tobacco in church.

In 1719 the culture of tobacco was prohibited in Strasburg, as tending to diminish the growing of corn.

In 1732 tobacco was made a legal tender in Maryland at one penny a pound.

From the Filadelfia.

A letter was received in this city yesterday, from Mr. F. X. Aubry, dated at Cow Creek, on the 21st, in which he states that the Apaches had succeeded in capturing about ten thousand dollars worth of stock belonging to the United States. The place where the robbery was committed is not stated, nor is it said what became of the persons in charge of the stock. Mr. Aubry himself had one of his men killed, and some of his mules captured by the Indians. (St. Louis Rep., Nov. 14th.)

RELIGIOUS INTELLIGENCE.

A MOTHER IN ISRAEL.—The following are extracts from a notice in the Observer, of the death of the widow of Frederick Apper, who died at Mount Pleasant, N. J., aged 95 years:

"Mrs. Elizabeth Apper, the daughter of Philip Phillips, was born at or near Rockaway, in the county of Morris, N. J., on the 13th of July, 1753. For about seventy years she had been a resident of the township in which she died—and during the long lapse of sixty-eight years was she a member of the church of Christ. Her posterity number as follows, viz:—

11 Children.
91 Grand-children,
253 Great-grand-children,
28 Great-great-grand-children.
383 in all.

EDUCATION.—Governor Coolidge, in his brief message to the Vermont Legislature, says:—"Education for all is now demanded. Inquisitive minds are everywhere, and there is no such thing as that which literary fops have called the 'rugged mind.' The artificial distinctions of the past are yielding to the claims of common sense and common justice; and it is foreboded that in our country, if not elsewhere, man is to rank by the measure of his intellectual ability, and the degree of his moral worth."

MONTHLY CONCERT IN AFRICA.—Rev. Mr. Groat at Unvoti, in Southern Africa, says:—"Tell the good people that some of our church members, who have been heathen a year and a half ago, and whose names I have just shilling a month, cast into the monthly collection box two shillings and sixpence—half their monthly income. Never, in any part of New England, where I have attended the Concert, have I heard prayers from clergymen or laymen which interested and delighted me more than those of some of these heathen."

The late Mrs. Roger Sherman, of Fairfield, Conn., received into her family, and educated at different periods, twelve destitute orphan children. She had lost her own children, and both herself and husband being impressed with the conviction that they might do good by filling the place of parents to the homeless, they commenced the work—and as one and another became settled in life, their places were filled by others.

THE FREE CHURCH OF SCOTLAND.—Many landed proprietors of Scotland, it appears, refuse to sell land, at any price, when required for building churches or chapels for the use of the free church. The Rev. Mr. Glass says he has preached, standing up to his knees in snow, to 3,000 people, who remained for three hours together.

Rev'd. Eliphaz Gillett, D. D., of Hallowell, Maine, died on the 19th inst. For nearly fifty years, Dr. Gillett has been eminent among the Congregational clergies of this section of the country, and for almost twenty years he has filled the place of secretary of the Maine Missionary Society.

The Presbytery of Bedford, Westchester county, have, among other resolutions, passed, at their recent session, one disapproving of traveling in railroads on the Sabbath, and especially of the practice of sending off milk by the cars on that day.

BEGINNING TO HELP THEMSELVES.—For the last seven years, the amount of contributions raised at several stations at the London Foreign Missionary Society, and which were sent to the Society, has exceeded \$75,000 annually—being nearly one-fifth of the Society's income.

TRANSMIGRATION has been designated as follows: In Maine, New Hampshire and Vermont, Nov. 16. In Massachusetts and Connecticut, Nov. 30. In New York, Pennsylvania, New Jersey, Maryland, Ohio, Missouri, Tennessee and Kentucky, Nov. 23.

AGRICULTURAL.

From the Genesee Farmer.

KEEPING APPLES.—Mr. Fell, of Ulster county, the celebrated exporter of Apples to Europe, recommends that apples after having been carefully hand-picked in baskets, should be laid on a floor, by hand, without pouring from the baskets, until they are 12 or 18 inches deep, and be left to dry and season three weeks; when again equally carefully packed in clean dry barrels, they may be kept without rotting or spoiling, a long length of time, and are safely sent to any part of Europe or the East Indies. The plan of drying and seasoning in the air, before barreling, prevailed generally some years ago, although now-a-days it is mostly discarded, and thought useless. We are disposed to think well of this process when it becomes important to keep apples safely till the next spring, or to send to foreign countries, for we have always observed that on opening a barrel a few days after being put up, in ever so dry weather, that the moisture often stands in drops over the whole surface; and although loose barrels will allow it mostly to evaporate, yet where they come in contact, the two surfaces retain it and cause a rot.

Apples will not freeze until at a temperature of from five to ten below the freezing point of water, and it is beneficial to keep them so cool as to prevent them from freezing. Apples included in a water tight cask may be left in a cold loft or garret all winter without further care, and will be sound in the spring, and perfectly fresh.

VALUE OF AGRICULTURAL PERIODICALS.—The Hon. E. Newton, in his address before the Mahoning county, (Ohio,) Agricultural Society, says:—

Agricultural publications are the best and cheapest mode of obtaining information upon all subjects of husbandry. They are the only means by which the farmer can keep abreast of the times, and be enabled to do so. One good day's work will pay for one of them. They contain the experience and observations of the most scientific farmers in the country; the prospect of the crops in all countries, and the condition of markets; facts all important to be known and understood. I have been surprised to see how few are taken, and have often been told by farmers that they were not worth the price. I can testify to the contrary. Every one is able to pay for that which will immediately return them a hundred fold. I believe that a single number of any of the publications, if thoughtfully read, would be worth more than any other single number, that would more than pay for the year. By raising an extra bushel of wheat, it would pay for the year.

AMERICAN FARMERS.—Many thousand farmers in New England rear large families, pay all their debts and taxes promptly, live independently, well clothed and comfortably housed and fed, and are able to do all the work of the year. It is these people labor severely. This is a great mistake. They have much, because they waste no time. With them there is "a place for everything, and everything in its place." Their horses, cattle, tools, and implements, are attended to with clock-like regularity. Nothing is put off till to-morrow that can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in long winter evenings or severe weather, which forbids employment out doors, one makes corn brooms, another shoes, a third is a carpenter, cooper, or tailor; and one woman spins, another weaves, and a third plies the needle. And the families thus occupied are among the most healthy and cheerful in the world. It is easy with them to reduce their wishes to their means, if convenient, or prudent, and to extend their means to their wishes.

AN EXCELLENT PLAN FOR PREPARING GLUE.—To any quantity of glue use common whiskey instead of water. Put both together in a bottle, cork it tight and set it by for three or four days, when it will be fit for use without the application of heat. Glue thus prepared will keep for years, and it is all times fit. Use once in very cold weather, when it should be set in warm water before using.